THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"No pleasure is comparable to the standing upon the vantage ground of truth."

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ARE WE PROPERLY CALLED?

"WE believe that a man must be called of God, by 'prophecy and by the laying on of hands,' by those who are in authority to preach the gospel and administer in the ordinances thereof." (5th Article of Faith.)

This declaration finds a parallel in the Scripture which reads: "And no man taketh this honor unto himself, but he that is called of God as was Aaron." (Heb. 5: 4.) Even the Savior did not presume so far as to take unto Himself the honor of being a "priest unto God," for it is written: "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith in another place, Thou art a priest for ever after the order of Melchisedek." (Heb. 5: 5, 6.) We just wish to point out in passing, how different it is with many Christian ministers of to-day. It is common for them to take unto themselves the honors of the ministry, without the formality observed of old when God made known His will to men. Aaron was called by revelation from heaven; and even Christ did not glorify Himself to be a priest; yet, for some hundreds of years past, and even in these times, men "rush in where angels fear to tread."

While the Savior was on earth, He called men to the ministry by virtue of the authority given Him of His Father. (Matt. 10: 1; Mark 3: 14; Luke 6: 13; 10: 1.) And when He did so He "ordained" them, (Mark 3: 14; John 15: 16) setting an example that the Apostles followed later when the responsibility of carrying on the kingdom rested upon them. (See Acts 1: 23-26; 6: 6; 13: 1-3.)

The manner in which Matthias was called to fill the vacancy in the quorum of Twelve (Acts 1: 15-26) is interesting for the light it throws upon the methods adopted in those days following so

closely upon the Ascension. They were just as Christ had left them and understood the gospel just as He had taught them. "In those days Peter (as the presiding officer, Matt. 16 19; John 21: 15-17) stood up in the midst of the disciples and said * * * "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." He proceeded to explain how the vacancy in the body came about, and two men were selected. "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, * * * And they gave forth their lots; and the lot fell on Matthias; and he was numbered with the eleven apostles." (Acts chap. one.) In this instance there was no miraculous manifestation, although the Apostles had asked the Lord to show which of the two men was acceptable. That Matthias was approved of the Lord, there is no doubt. They had used their best judgment in the selections, and placed them before the congregation, asked the Lord to direct them, and proceeded to vote, Matthias being sustained.

As the Church membership grew, the work of ministering to the poor became too arduous for the apostles to look after personally, so they proceeded to "call" others to their assistance. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. * * * Whom they set before the apostles: and when they had prayed, they *laid their hands on them.* And the work of God increased;" etc. (Acts 6: 3-7.)

Saul had been given a vision (Acts 9: 3-5) and became a special witness for Christ, but Church authorities who were at Antioch performed the ceremony by which he was finally commissioned. "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and *laid their hands on them,* they sent them away." (Acts 13: 1-3.) The scriptures we have cited show the manner of ordaining officers of the Church of Christ formerly, and is important as a guide in any and all ages where the accepted Church is concerned. Like all other scripture, these passages show the true nature of God and His manner of dealing with His children. He is unchangeable; His truths of centuries past are truths to-day; and even as God is God from everlasting to everlasting, so is "Jesus Christ, the same yesday, to-day and forever." (Heb. 13: 8.)

On the 15th of May, 1829, John the Baptist, who had formerly been endowed with authority to preach, and administer baptism, appeared to Joseph Smith and Oliver Cowdery, in answer to their prayers and conferred upon them the Aaronic priesthood. (Doc.

and Cov. Sec. 13. Read also Heb. 7: 11, 21.) A little later the ancient Apostles Peter, James and John ministered unto them and conferred the higher priesthood, or the priesthood after the order of Melchisedek. This ordination carried with it the same powers and authority which these apostles had in the early Church including the calling of others to the ministry. In addition to the direction given by the Spirit in special cases, this general field was opened from which to call: "Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day; therefore if ye have desires to serve God, ye are called to the work, for behold the field is white already to the harvest." (Doc. and Cov. Sec. 4: 2-4.) But, while all who are desirous of serving the Lord, are eligible, they are not authorized until they have conformed to the rules governing such cases, as well in this day as in days old.

Those seven men of good report (Acts 6: 3) who were called as stewards, were men "full of the Holy Ghost," but before they were equipped to officiate in the offices named, they were set before the apostles who prayed and laid hands on them. Even so at the present time, while all who wish may find an outlet for their energies in serving God, order must be observed. Joseph Smith and Oliver Cowdery bestowed the priesthood upon others of their brethren and "called" them as they were directed, to various labors in the vineyard of the Lord. This order is followed so conscientiously that every Latter-day Saint elder in the world can trace the authority he holds, back to Joseph and Oliver.

In the selection of missionaries and other officers, it is gratifying to note how closely the Latter-day Saints follow the pattern of those ancient Saints. A request for missionaries is sent to the local authorities in the wards. These brethren look over the material under their care, for "men who desire to serve God," and names are selected and sent to those in charge of the missionary work in all the world. The ward officers, in making their selections, pray to the Lord to show them who may be acceptable in His sight, and then they proceed with the same assurance exhibited by the disciples anciently. The individual is then conferred with direct by letter from the First Presidency, and if he signifies his willingness to accept the call. he is set apart by those having authority, and sent out among the nations. When help was required as set forth in the sixth chapter of the Acts, the apostles said: "Wherefore, brethren, (in local charge) look ye out seven men of good report, full of the Holy Ghost and wisdom, whom we may appoint over this business." In this latter-day Church of Christ, the request for missionaries is in effect: "Seek out from among you, good men of honest report, desirous of serving the Lord, that we may appoint them to this work." Could a pattern be followed more closely?

If the apostle who was chosen to fill a vacancy (Acts 1) was properly called, then the present day apostles are properly called. If those men who were chosen anciently by the local authorities to minister to the poor (Acts 6) were accepted of the Lord; if Paul and Barnabas (Acts 13) were set apart according to the teachings of Christ, then the elders of the Church of Jesus Christ of Latter-day Saints are properly called, for all such things are done now just as they were then, and by the very same authority. These facts we may place before the world with full assurance of their correctness. As for ourselves, we have that "more sure word of prophecy" spoken of by the Apostle Peter, which is the testimony of Jesus Christ.—S. N. L.

THE IMMUTABLE GOSPEL.

STUDENTS of comparative theology consider modern Christianity as a result of a long and involved evolution which has not yet reached the end of its unfolding. To them the little seed of gospel doctrine which Christ planted, and which sprouted under His tender care, has grown into a mighty tree, not one branch or leaf of which is even in the slightest degree like the tender plant Christ fostered. To them the gospel to-day is not what it was yesterday, much less a century or two ago, but is even changing as the spirit of the times changes, to meet the inconstant demands of the people. And yet, how differently would they look upon such a changing, will-o'-the wisp gospel, if they had but truly read the scriptures relating to its immutability. Then they would know that the doctrines of the gospel Christ preached were not seeds, but fully matured eternal principles, grown to perfection in God's presence. Then, too, they would know that the gospel of Christ, *as such*, is unchangeable, and that it has ever been the purpose of God that this gospel should suffer not the slighest change or alteration at the hands of man.

It is our purpose here to show that Jesus did not originate the gospel plan while ministering on earth as a mortal, but that, before the foundations of the world were laid, God Himself formed the great gospel plan of salvation to its minutest detail and later revealed it to man in divers times, ages before Christ's advent. Too much emphasis cannot be given to the unchanged continuity of the gospel from the times God formed it until Christ handed it over to His apostles for safe-keeping nor to a demonstration of the zeal with which those apostles labored to pass on the gospel to their successors as pure and undefiled by man as they had received it. To this purpose we bend our theme.

First, then, as to God's conceiving the Gospel. Foreseeing as He did that Adam would fall from his immortal condition and through sin take on mortality, God thought wise to make clear the way whereby man could "regain his blissful seat" and dwell in God's

presence in immortality. That way He outlined in the "Gospel of the Kingdom," which He undoubtedly fashioned from those cardinal laws to which man must yield obedience to fit himself to live eternally. Paul, in speaking of the gospel, calls it "the mystery, which from the beginning of the world hath been hid in God" (Eph. 3: 9), and elsewhere as "the mystery which was kept secret since the world." (Rom. 16: 25.) And, as Christ's sacrifice for the sins of erring mankind formed the kernel of the gospel, John speaks of Christ as the "Lamb slain from the foundation of the world." (Rev. 13: 8.) Incorporating the testimony of Paul with that of John we conclude that God conceived the gospel and designated Christ as the sacrifice for the sins of the world long before the earth was created.

God revealed this mystery at sundry times to His children before Christ came in the flesh. The first of these occasions mentioned in the Bible was when He called Abraham to be the sire of His chosen people. It was then that God said unto Abraham: "I will bless them that bless thee and curse them that curse thee; and in thee shall all nations of the earth be blessed." (Gen. 12:3.) Undoubtedly God further explained to him the great gospel plan and that through his seed would come one who would bless all the world by being its redeemer. "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." (Gal. 3: 8.)

But Abraham was not the only one to know the gospel before Christ brought it. The Bible further mentions a second revelation of it: this time to the children of Israel: Before they had given to them the law of Moses, the gospel was delivered into their hands. (Heb. 4: 2.) But they hardened their hearts against it and would not believe in its laws and ordinances. God therefore took it away from them and gave them a law which they could keep as a schoolmaster to bring them to Christ, that they might be justified by faith. (Gal. 3: 24.)

To this point it has been tacitly assumed that the mystery of which Paul speaks (Eph. 3: 9,) and the gospel which was made known to Abraham and later to the Israelties are but two terms with one meaning. That this assumption has not been taken injudiciously one can readily see from the fact that Paul identifies the gospel of Christ with the mystery (Rom. 16: 25) and with the gospel which Abraham and the children of Israel knew. (Gal. 3: 8; Heb. 4: 2.) This being true—that these three are identically one and the same—we naturally conclude that the mystery was the gospel, whether it was preached in the days of the prophets or the time of Christ.

In the meridian of times comes Jesus Christ with the "gospel of the kingdom," saying: "My gospel is not mine, but His that sent me." (John 7: 16.) Regarding the relationship herein expressed between Christ and the gospel, it is interesting to note how assid-

uously He contended that He was not teaching something which He Himself had invented or desired. Had He taught His own doctrine, He would have been nothing more than the great "moral reformer" which some men hold He was. But He claims for His teachings a Divine origin even in the perfect mind of His Father in heaven. Not a word did He say, not a thought did He express upon the doctrines of His gospel, but that word and that thought had been taught Him of His Father. He therefore says that He came, not to do His own will, but the will of His Father: not to do His own work, but His Father's business. He "went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom." (Matt. 4: 23.) And "He went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every sickness among the people." (Matt. 9: 35.) Furthermore He predicted that the end of the world would not come until that same gospel which He was preaching had been preached in all the world as a witness to all nations. (Matt. 24: 14.) Notice this with regard to the above prediction, that no form of doctrine except that which Christ was preaching, which was God's eternal word, would act as the witness to all nations, and it was that unalterable doctrine which the apostles were to preach.

So far in its history the gospel has been unchanged. God Himself has kept it safe in the sanctity of His presence, which changes not, and at certain dispensations has by word revealed it in its purity to man. God's word never changes, else God would change. Thence from the immutability of God's word we read His purpose regarding the gospel. That, from the moment of its conception it was perfect, and that, in its perfect state it should be made known to all the world. We have seen that Christ, according to this plan, brought the gospel direct from God, pure and undefiled. So, too, He commanded His apostles to preach it. Mark reports Him as saying: "Go ye into all the world and preach the gospel to every creature." (Mark 16: 15.) By "the gospel" he meant, not that made by any man or set of men, but the "gospel of the kingdom" which He Himself brought from God on High. According to Matthew, Christ commissioned His apostles thus: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe *all things whatsoever I have commanded you.* (Matt. 28: 19, 20.) These italicized words show conclusively that Christ wished His apostles to see to it that His gospel, unaltered by detraction or addition, should be made known to all the world.

That the apostles understood this from Christ's words we have every reason to believe. We judge from his epistle to the Galatian saints that Paul fully comprehended the sin of those who "perverted the scriptures." "But though we or an angel from heaven preach any other gospel unto you than that which we have

preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1: 8, 9.) Likewise John says: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is a partaker of his evil deeds." (II. John 10, 11.)

The apostles willingly and gladly accepted the mission to preach the entire gospel, unchanged, to all mankind. Pursuant therewith, Peter stood up on the day of Pentecost and preached the first gospel sermon after Christ's ascension. (Acts 2.) And afterwards they carried the glad tidings to the nations of the world. Those whom they converted they exhorted to "beware of false prophets" and of "teachers having itching ears." (II. Tim. 4: 3.) "Not to be shaken in mind or be troubled, neither by spirit nor by word" in the testimony which they had of the risen Christ. Constantly, in season and out of season, the apostles reminded the "saints" that the gospel they were preaching was not made by man, but was the one preached by Christ and now entrusted to the hands of His disciples for safe-keeping. (Heb. 2:3.)

Thus we find the gospel continuous and unchanged from the time of its conception by God until the ministry of the apostles. Not a doctrine was changed; not an ordinance was altered. All this was in accordance with God's will that His word should endure forever.

But during the last sixteen or seventeen centuries men's actions towards this immutable gospel have not been in accordance with God's eternal plan. As Peter predicted, men have privily introduced damnable heresies into the gospel of Christ, some of them even denying the Lord their God (II. Peter 2: 1); they have turned the grace of their God into lasciviousness (Jude 4), and through covetousness have used their priestly office to bring them wealth and riches (II. Pet. 2: 3). Certain ecclesiastical bodies to-day claim power to alter or amend the form of doctrine sustained by the church they represent. But if these doctrines be true and perfect, as certainly they are if they be the doctrines of Christ, and they should suffer the slightest reverse or alteration, they lose their perfection and become heretical.

And what has been the result of man's disregard for the immutability of the truth? In the words of Dr. Smith: "We must not expect to see the Church of Christ existing in its perfection on the earth. It is not to be found thus perfect, either in the collected fragments of Christianity, or still less in any of those fragments." That is the lamentable condition: the gospel gone, and with it authorized servants of God. So God, in His infinite wisdom and mercy, has seen fit once more to reveal the everlasting gospel to the inhabitants of the earth, as pure and undefiled as it was when He conceived it.

J. T. Hammond, Jr.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. MARCH 10, 1910.

ABOUT CONFIRMATION AND OTHER CEREMONIES.

We have received an inquiry concerning the proper form of confirmation, and the consequences of a failure to conform to the proper usage. There is no ritual in this Church nor any stereotyped form of words to be used in the ordinances and ceremonies therein, with the exception of that for baptism and those for blessing the emblems in the sacrament of the Lord's Supper. These should be observed strictly, and every elder and priest in the Church should have them committed to memory. This is considered of such importance that they are taught in the Sunday Schools, so that they may be familiar to members of the Church of all ages. It is particularly necessary for those who hold the Priesthood to know these forms by heart.

In the ceremony of confirmation, the elders must lay their hands upon the head of the person who has been baptised for the remission of sins, and, calling him or her by name should say: "we confirm you a member in (or of) the Church of Jesus Christ of Latter-day Saints," and then, "we say unto you, receive the Holy Ghost," or words to that effect. If moved upon by the Spirit of the Lord to invoke further blessings or to give exhortations as to duty, that will be quite proper. But it should be in brief terms. with no attempt to pronounce a Patriarchial blessing. Some of our brethren in confirming members say: "We lay our hands upon you 'to' confirm you," etc., when they should use the word "*and*" instead of "*to*", which of course is a mistake, and others who are somewhat hypercritical object and say that the person is not really confirmed thereby, as the elder states that he lays his hands upon the person "to" confirm, but does not actually perform the confirmation.

Now, while we cannot be too particular on these and similar points, on the other hand we ought not to be too censorious, nor should we imagine our Heavenly Father will fail to bestow the Holy Ghost upon the baptised, repentant believer because one of His servants makes a small mistake in speech. We are asked if it

is necessary under such circumstances to perform the ceremony again. We answer, no, certainly not. The blessings pronounced should be sealed upon the individual by the authority vested in the servant of the Lord, and, above all, in the name of Jesus Christ; then they will certainly follow. Man performs the ordinance, God bestows the blessing, and that which is sealed on earth by proper authority, will be sealed in heaven.

Another little technicality is this: Some elders will say, in confirming members, "Receive ye the Holy Ghost," while others will say, "Receive ye the *gift* of the Holy Ghost," and we are asked which is right. We answer, both are right, but the former is the better form. The intention is that the Holy Ghost shall be conferred as a gift from God—"the abiding witness," the constant testimony, a permanent "gift," predicated, of course, upon faithfulness and continuance in well doing. The "gift of the Holy Ghost" is frequently mentioned in both ancient and modern revelations. It means just what the language imports. Not simply one of the manifestations or "gifts" of that Spirit, but the Spirit itself as a free gift from God. A steady, continual light, not something bestowed temporarily for a special purpose, but to dwell in and with the individual forever.

The Lord has, at different times, and in former ages, given His Holy Spirit unto them that asked Him in sincerity, but this glorious endowment to those who are "born of the water," cleansed by the blood of Christ in the "washing of regeneration," is something more, and higher and enduring; it is the birth of the Spirit, and the order of its bestowal is by the laying on of hands of men appointed and ordained to thus officiate. They should be careful to say what they mean, and to avoid everything ambiguous or uncertain. But if they or one of them, should make some slight slip in speech, God will not withhold His favor from the individual entitled to receive this great blessing because of an error of speech on the part of another person.

All ordinances of the Church should be performed in a reverent spirit, with the minds of all officiating fully united and concentrated upon that which is undertaken. If any fault occurs, it should not be exposed so as to humiliate the speaker, or to create doubt in the soul of the candidate or other persons as to the validity of the ceremony. If anything essential should be omitted, the elder in charge may quietly draw the attention of him who has neglected it, not by way of rebuke or reproof, but that all things may be done in order.

The gifts of the Spirit are various, the Spirit itself is one; no matter when or where imparted, it is the same to all people of every nation, kindred and tongue. Its manifestions are divided according to the will of the Lord and the particular adaptability of the individual who receives the divine inspiration. The Spirit will bear witness that Jesus of Nazareth was and is the Christ,

the son of the Living God; also that those men whom God raises up in this age of the world to act in His name and by His authority, are indeed His ministers, clothed upon with power to perform the ordinances which He has instituted. That Spirit will guide into all truth, will witness to our spirits that we are the children of God, and are accepted of Him through faith and obedience to His word.

Hundreds of thousands of living persons have obtained this witness from on high, and they thereby know that Joseph Smith was indeed a prophet of the Most High God, chosen of Him to open the last dispensation and re-establish the Church of Christ upon the earth for the last days and for the last time, wherein is the fullness of times and the day of the restitution of all things, spoken of by all the holy prophets since the world began. The Lord be praised for the return of the Holy Ghost with all its gifts and powers, for the salvation and exaltation of the obedient sons and daughters of the Most High!

C. W. P.

CAN YOU UNDERSTAND THIS?

A LETTER lies on the editorial desk from an esteemed friend, consisting of a single page on which there are four different matters presented as follow: An account of a social meeting, particulars of a baptismal service, a question in regard to emigration, and an order for tracts and books. This gives an opportunity to draw the attention, once more, of our brethren to the necessity of sending communications which belong to different departments of this office, so that they can be distributed without the labor of copying them separately, and thus entailing upon us work that might be avoided. Reports of meetings and of baptisms may be on the same written page, if they are placed in separate paragraphs, but matters relating to emigration should be on a separate sheet of paper, and orders for publications should also be on a separate sheet, with the name and address of the writer on each sheet sent, so that they may be handed out to where they may be attended to without difficulty. The paper on which they are written need not be of any great size, but the writing should be plain and easily read, particularly the name and address of the writer. All can be sent to us in one envelope. We have called attention to this many times, but it is probable that some new-comers may not be familiar with the matter, although we fear that some older ones forget what is written and what is said, for memory is often treacherous. Will our brethren please pay attention to this!

Orders for literature, and plain matters of business may be sent to us on postal cards, but private affairs and anything that is not for the public eye, should not be sent in that way. Postage on a letter costs but a penny (2 cents), while a postal card costs but a halfpenny (1 cent) for postage, and is quite convenient when one is

in a hurry. But it should be understood that postal cards are open to anyone who may handle them, and are frequently read by persons for whom they are not intended. Questions on doctrine, or Church discipline, or anything of a private nature, ought not to be paraded on postal cards.

The conference presidents are usually well informed upon emigration matters, and will impart necessary information when applied to. Letters sent on such subjects should ordinarily be addressed to them, in their respective spheres, instead of to the Liverpool office.

Another thing: Is it necessary that we should again express our disapproval of the use of coarse picture postals, sometimes of a vulgar nature, usually unsuitable for general correspondence, frequently improper to be sent to persons acting as ministers of the gospel, and denoting a flippant spirit in the sender and casting suspicion of something similar in the receiver? We hope that we shall not be under the necessity of giving any more hints on these subjects, but that proper circumspection and decorum will be observed, and that our friends will not impose upon us labor that is unnecessary. A word to the wise ought to be sufficient.

C. W. P.

STATISTICAL REPORT OF THE NETHERLANDS-BELGIUM MISSION.

THE report which follows shows gratifying results from the work in the Netherlands-Belgium mission in 1909, and prospects for the year 1910 are reported to be exceedingly bright.

Conferences.	Missionaries.	Local Priesthood.	Members.	Children.	Total Souls.	Baptized.	Emigrated.	Excommunicated.	Died.	Gospel Conversations.	Tracts distributed.	Books Distributed.	Meetings.	Families Visited in Tracting.	Families re-visited, not saints.
Amsterdam....	17	52	594	200	846	88	35	3	6	10924	95317	7311	783	21737	3674
Arnhem	14	18	188	58	264	32	4		2	8699	54745	7943	572	10244	3357
Groningen.....	12	23	246	80	349	15	33		5	10707	51092	12003	642	12557	2934
Luik	13	11	150	24	185	23			3	9663	90897	8144	447	24988	3107
Rotterdam.....	19	72	726	280	1078	84	46	2	3	14135	121796	22193	997	30500	3354
Mis'on Office...	5														
Totals.....	80	176	1904	642	2722	242	118	5	19	54128	413847	57594	3441	100026	16426

FROM THE MISSION FIELD.

A Case of Healing.—The elders laboring in Walsall (Birmingham conference) write to say that a case of healing under the hands of the brethren has called forth a testimony from a non-member. The case was that of a woman belonging to the Church and whose husband is not a member. She was taken very ill while visiting in Walsall with her parents, and called in the elders to administer to her as the Lord has directed. A short time afterwards her husband wrote to the brethren, and among other things said: "I am a living witness that to all intents, death appeared to have already set its seal. She underwent an operation, but was so far gone that the doctors dare not administer chloroform. She is getting along nicely," and the husband says, in conclusion: "May God bless you and sustain you, giving you that strength of will that will enable you to do your duty fearlessly and hopefully."

Partial Report of Turkish Mission.—Former President Booth of the Turkish Mission has sent us a partial report of the work done there from January 1st to October, 1909, when the mission was closed. The conditions under which the elders labor in that country are so different from what they are in other parts of the European Mission that the figures do not give a proper conception of what has been done. However, about eight hundred meetings, outdoor and indoor, were held during the nine months that the work was going on, one hundred and thirty-five sessions of Sunday Schools, and forty Relief Society meetings; something over two hundred strangers' houses were visited by invitation and five hundred gospel conversations held. Ninety of the standard Church works were sold and upwards of five hundred tracts given out in various ways. Five new members and eighteen children of members were baptised and seventeen children blessed. There were thirteen elders all told in the mission during the year, but some of them were there only a short time.

District Meetings.—A district meeting was held in Barnsley (Sheffield conference), on Sunday, the 6th inst., in which the Wombwell, Birdwell and Higham branches joined. A Sunday School was held at 10 a.m., and at 2:30 p.m. a baptismal service was held in the Corporation Baths. The meeting was opened by prayer by Elder Albert McCann. Remarks were made by President J. H. Eardley, Elders Mark H. Sutton and Charles L. Johnson. Ninety persons witnessed the ceremony. Benediction was uttered by Elder Charles L. Johnson. At 6:30 over one hundred saints and friends met in the Arcade Hall. Opening prayer by Elder J. L. Francom. Addresses were made by Elders Samuel Cottam, Silas W. Mower and President Eardley. The sacrament was administered by Elders Albert McCann and Alvin Robinson. A quartette was

well rendered by Harry Quilter, David Quilter, Frederick Simpson, and Alfred Hainsworth. Benediction was pronounced by Elder William S. Thorley. The elders are pleased with the meeting from the standpoint of attendance, and are encouraged by the spirit evident at all the sessions.

Branch Conferences.—Saturday February 13th, 1910, at 2:30 and 6:30 p.m., respectively, the annual conference of the Bradford branch (Leeds conference), was held in the Westgate New Hall, President Ernest S. Horsley of the Leeds conference presiding. There were in attendance, Branch President Fred C. Sanford. Elders G. B. Mowry, E. C. Rich and Alexander Anderson. At the afternoon meeting reports of the condition of the various organizations were given by the respective presiding officers. The names of the general and local authorities of the Church were presented to the people and unanimously sustained. The evening meeting was well attended. Interesting and instructive gospel addresses were delivered by President Horsley and Elder E. C. Rich. The choir in a very able manner, rendered for closing, the anthem: "All Thy Works, Praise Thee, Oh God."

On Sunday, February 20th, 1910, a branch conference was held in Halifax (Leeds conference). Conference President, Ernest S. Horsley; Sister Eliza B. Horsley and Elder F. C. Sanford, from Bradford, and a good attendance of saints and friends of the Halifax branch were present. At the afternoon services Elder Edward C. Rich reported the condition of the branch, Superintendent Arthur Longbottom reported the Sunday School, President William Norcliffe the Mutual Improvement Association, President Harriet Barraclough the Relief Society, President David R. Jay the Deacons' quorum, and choir leader Arthur Schofield the choir. All the auxiliary societies were reported fully organized and in a prosperous condition. President Horsley presented the general and local authorities of the Church, who were unanimously sustained; advised the saints to be faithful to the covenants they had made with the Lord, and live according to the teachings of the gospel. There were about one hundred saints and friends present at the evening meeting, who listened very attentively to the speakers. Sister Eliza B. Horsley spoke of the great work which the sisters of the Relief Society were doing. Elder F. C. Sanford spoke of the blessings which come to those who exercise faith in God and keep His commandments. President Horsley referred to the Church organization and the various organizations in the Church and explained the harmony and order which they bear to each other. Conference was concluded by the choir rendering the anthem, "Daughter of Zion."

A very interesting branch conference was held in Clayton (Leeds conference), on Sunday, February 27th, 1910. Elder Isaac P. Robinson gave a good report of the branch. Sister Maria Wood gave a very

interesting report of the Relief Society, stating that they were united in their labors, and so far had been very successful, both spiritually and financially. President Ernest S. Horsley was very pleased with the report given. He then presented the general and local authorities, who where unanimously sustained, after which he addressed the congregation on how the heavens had been opened to man, and the priesthood restored to the earth in this dispensation, and how by command of the Savior the Church had been organized with the various officers which they had sustained. Quite a number of saints and several strangers and investigators were present.

Successful Socials.—A successful social was held on February 26th, in Sheffield, in honor of Branch President T. William Duce, who returned to his home in Alberta, Canada, on the 3rd inst. A well selected program was rendered in the new meeting house on Ellesmere Road, off Sutherland Road, Pitsmoor. During his mission President Duce has by his amiable disposition gained the love and esteem of the saints and friends, and his labors have been crowned with abundant success.

A social was held at Belfast (Irish conference), Saturday, February 26th, 1910, in honor of Elders A. L. Rogers, J. H. Ottley and T. L. Hatch. Elder Rogers is transferred to Scotland, Elder Ottley to London, and Elder Hatch leaves for home. A nice program was given, a good time had and each elder was presented by the elders of the conference with a beautiful token of respect.

On February 17th, 1910, the Birmingham branch Sunday School gave its annual social for the children, which proved to be a very enjoyable affair. A program was rendered, consisting of short speeches, songs and recitations, after which fifty regular Sunday School children each received a prize of an appropriate book as a token of their regularity and diligence. The remainder of the evening was spent in games and other amusements. About two hundred people were present, and all seemed to have had a pleasant time.

At the close of the evening meeting, Cheltenham (Bristol conference), February 27th, 1910, Elder George H. Davis was presented with a handsome present as a token of love and respect of the saints and friends of the Cheltenham branch, previous to his departure to his home in the mountains.

On Saturday night, February 19th, 1910, a very successful knife and fork tea and social was given in the Borough Hall, Corporation Street, Bolton (Manchester conference), one hundred and seventeen saints and friends being present. A bounteous table was set. After all had partaken of the refreshments, the tables were moved and the evening was spent in listening to a most excellent program of songs, recitations, dialogues, and instrumental music. A very pleasant evening was spent.

On February 28th, at 7:30 p.m., the saints and elders of the Edinburgh branch (Scottish conference), gave a surprise party at the home of Brother and Sister William Rutherford, in honor of Brother Rutherford and daughter Jeanie, who sailed for Zion the 3rd of March. A little bundle under the arm also accompanied those present, from which a dainty lunch was served, after which the time was spent in playing games and the singing of several hymns. We wish our brother and sister a safe journey and God-speed in their undertaking.

Baptisms.—A baptismal service was held in the Heeley Baths, Sheffield (Sheffield conference), March 2nd, when sixteen souls were added to the fold of Christ. Elders T. William Duce, Albert McCann, Hyrum B. Clawson and Silas L. Rogers officiated.

On Saturday evening, March 5th, 1910, at Gorbal Baths, Glasgow (Scottish conference), three more converts were baptised by President A. Z. Richards. Confirmations took place at the baths. Several investigators and friends were in attendance.

A baptismal service was held March 5th, 1910, in the Hot Mineral Springs, Bath (Bristol conference), when six persons were baptised by President Lorin A. Little and J. A. Beard. Confirmations took place the same day.

On Saturday evening, March 5th, a baptismal service was held at the Full Street Baths, Derby (Nottingham conference), when six converts were baptised by President Daniel W. Grover and Alban F. Clawson. A large number of saints and investigators were present at the ceremony.

A baptismal service was held in West Hartlepool (Newcastle conference), on the 4th, inst., at which one more convert was baptised into the fold of Christ, Elder Cyrus W. Card officiating.

A baptismal service was held in Barnsley Corporation Baths, Barnsley (Sheffield conference), on Sunday, the 6th inst., where fourteen persons were initiated into the fold of Christ, Elders William Thomas, Silas W. Mower and Le Roy Duce officiating. Eight of those baptised were from Birdwell branch, and six from Barnsley and Higham. Confirmations took place at the water's edge.

A baptismal service was held in the Chadderton Baths, Oldham branch (Manchester conference), March 1st, 1910. A short service was held, President J. C. Larsen, Jr., and Elders Pugh and Gibbs making a few appropriate remarks. Three persons were baptised, two from Oldham and one from Rochdale, Elder J. C. Layne performing the ceremony. There were about thirty-five members and investigators present.

On February 28th, 1910, Elder Charles B. Gunnell baptised one convert from Loughboro in the Sneinton Baths, Nottingham (Nottingham conference).

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON VII.—THE CONVERSION OF SAUL.

Text: Acts 9: 1—16.

I. SAUL'S BITTER PERSECUTION OF THE SAINTS.

1. Made Saints blaspheme. Acts 26: 10—11.
2. Persecuted even unto strange cities. Acts 26: 10—11.
3. Voted for their death. Acts 22: 4.
4. Persecuted both men and women.

II. SAUL'S VISIONS. [REVELATION AND RESPECT FOR LOCAL AUTHORITY.]

1. On the road to Damascus.
2. Time.
3. Nature.
4. Effect. (a) Upon companions. (b) Upon Saul.

Note:—Memorize verses 4, 5, 6.

III. ANANIAS.

1. Who he was.
2. His vision.

(Note how directly he communicates with the Lord Jesus).

IV. SAUL AND ANANIAS. [BAPTISM.]

1. Their meeting.
2. Saul's blessing and baptism.

V. PAUL'S SUBSEQUENT STAY AT DAMASCUS.

1. His visit to Arabia. (See Gal. 1: 17—18.)
2. His return to Damascus. (a) Attempt of the Jews to kill him. (b) His escape.

DIED.

RETZ.—February 15th, 1910, at 11 Dufferin Avenue, Dublin, Ireland, George Frederick Retz, the little son of Brother and Sister George Retz; born February 28th, 1909, blessed by Elder John Ottley April 11th, 1909.

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